

# THE CAROLINA SPARTAN.

BY F. M. TRIMMIER

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### Minutes of New Hope Convention.

FRIDAY, April 28, 1866.

The Convention convened this day with the New Hope Baptist Church.

#### THE ORDER OF ITS DELIBERATIONS.

The Introductory Sermon was preached by Rev. PENY HAWKINS, from first Cor. 10, 31st, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

2. On motion, Rev. W. DRUMMOND was requested to act as Moderator, and E. F. DAVIS, as Clerk, *pro tem*.

3. Called for delegates, whereupon the following brethren presented themselves, and were enrolled:

FROM CEDAR SHOAL CHURCH, Dr. I. D. Durham, R. S. Woodruff, and David Holcom.

FROM GREEN POND, Washington Rogers.

FROM ANTIOCH, Jas. B. Lanford.

FROM NEW HOPE, Philemon Walters, W. J. Whitmire, Levi Stone, and Pinckney Bobo.

FROM FRIENDSHIP, A. M. Smith, Robert N. Morrow, Thomas Aiken, and William Bennett.

FROM UNITY, E. F. Davis, E. M. Calvert, and S. H. Crow.

4. On motion, Rev. T. Roberson and Rev. J. W. Gibbs were appointed "a Committee," to receive and count the votes for "Moderator and Clerk."

5. The Committee announced, that Bro. W. Drummond was elected Moderator, and Bro. E. F. Davis, Clerk.

6. Invited Brethren from sister Churches who are not delegates, to seats with us, whereupon, Rev. T. Roberson, Rev. J. W. Gibbs, Rev. Peny Hawkins, with other Brethren, cordially, accepted the invitation.

7. After a lively discussion and interchange of views, assurances were given, that other Churches, at the proper time, would unite with this body; it was unanimously agreed to proceed to the completion of the object of the meeting of this body.

8. On motion. The following Brethren were appointed to draft a "Constitution," preparatory of this body merging into an Association: Bros. Bobo, Durham, Drummond, Davis, Woodruff, Whitmire, and Smith.

9. On motion, It was agreed that Bro. Drummond write a "Circular" for distribution among the churches and general circulation.

After prayer by Rev. P. Hawkins, adjourned to meet to-morrow at 9 o'clock.

SATURDAY, April 29, 1866.

Convention assembled. Prayer by Rev. T. Roberson.

10. Took up the consideration of the Constitution, on which much discussion ensued—adopted article by article of the same.

Adjourned for one hour and a half for Preaching. Sermon by Rev. T. Roberson, 1. Peter 1, 11.

Convention assembled. Prayer by Rev. P. Hawkins.

11. An amendment was offered to the 1st article of the Constitution, striking out the word "Immersion," and inserting the word "Baptist." Adopted the Constitution and Circular as a whole.

12. On motion, Agreed that this Convention convene with the Friendship Baptist Church on Friday before the fourth Lord's day in October next.

13. RESOLVED, That the thanks of this body are tendered to New Hope Church, and the citizens of its vicinity, for the kind hospitality with which they have entertained us.

14. RESOLVED, That sister Churches are cordially invited to meet with us at our next sitting.

15. RESOLVED, That the proceedings of this meeting, together with the Constitution and Circular be printed, and that the Clerk send copies of the same to the various Churches in our bounds.

After prayer by the Moderator, the Convention adjourned to meet with the Friendship Baptist Church, fifteen miles South of Spartanburg C. H., on Friday before the fourth Lord's day in October next.

#### CONSTITUTION OF THE FRIENDSHIP BAPTIST ASSOCIATION.

We the United Churches of Jesus Christ whose members have been regularly immersed, upon a profession of faith in Him, believing that the Holy Scriptures are the only standard of faith and practice for Christians, enjoining upon them zealous and continued efforts in promoting the cause of our blessed Lord—do now unite in this Association, upon the following articles, for the advancement of the objects herein stated.

1st. This body shall be known as the "Friendship Baptist Association."

2d. It shall be composed of Representatives chosen by each Church. These shall bear to each meeting of the body certificates of their appointments, with a statement of the membership, condition and prospects of the Churches they represent, also the names of their ministers, and such contributions as are made for benevolent objects, which shall be appropriated as the donors may direct.

3d. The Association shall have annual meetings, and on coming together, shall organize as soon as the names of the members are enrolled, by choosing a Moderator Clerk and Treasurer by ballot, who shall hold their offices until a new election.

4th. Each Church shall be entitled to a representation of two members, and one other for every fifty, exceeding fifty.

5th. The Association shall be governed by the rules of order, that it may from time to time adopt.

6th. As the design and objects of this Association are the promotion of the Kingdom of Christ, the character of the exercises of the Annual Meetings should bear a direct relation to His Church.

7th. The Association holds that the Churches of this body, as the Church of Christ, are possessed with sovereign power independent of each other, and of all other ecclesiastical organizations, being subject to the authority of Christ alone, as their sole Head and Lawgiver.

8th. The Association shall be an advisory Council, to the Churches composing it, by the maintenance of brotherly love, by mutual consultations for the welfare of the Churches, and by efforts in all appropriate ways for the advancement of Sunday Schools, and the spread of the knowledge of the Gospel of Jesus Christ, our Lord.

9th. The Association has the right of withdrawing from any Church that abandons the design and objects of this organization, and any Church in order, shall at her request, have the liberty of withdrawing from this body.

10th. Any Church holding the doctrine and ordinances of Christ, as generally held and practiced by the Churches of this body, may upon application be admitted into membership.

11th. The Association may hold a brotherly correspondence with any organization holding the same views of doctrine and practice, with those held by this body.

12th. It may also appoint such committees as may be necessary to transact such business as pertains to it, or similar bodies; these shall make their reports at times appointed by the body.

13th. Any amendments or alterations of this Constitution may be made by the vote of two-thirds of the members present at an Annual Meeting. All other matters shall be decided by a majority of votes.

#### CIRCULAR.

DEAR BRETHREN: Your delegates in Convention, have deliberately reviewed the objects for which they were appointed; and after a full consultation, have come to the conclusion, that the object of their meeting is praise-worthy, and if properly and zealously prosecuted, must result in the edification of the churches, and the glory of our Lord and Master, Jesus Christ. Your delegates have prayerfully considered and drafted "Constitution," to be placed in your hands for approval, appointed "a time and place for a subsequent meeting of ratification," and completion of the object of this meeting. Our meeting has been harmonious, brotherly and full of interest, and we respectfully and prayerfully refer you to the Minutes of this body for a full understanding of its doings, which are earnestly and christianly recommended for your consideration and approval, in the hope and belief, that a "new associational body" will be a blessing over the territory composing it; the building up and edifying the churches in its bounds, and the spread of the gospel of Jesus Christ, our blessed and crucified Redeemer. WARREN DRUMMOND, Moderator. E. F. DAVIS, Clerk.

[Translated from the German of Schiller.]

#### Three Words of Strength.

There are three lessons I would write—  
Three words as with a burning pen—  
In tracings of eternal light  
Upon the hearts of men.

Have Hope. Though clouds environ now,  
And gladness hide her face in scorn,  
Put then the shadow from thy brow;  
No night but hath its morn.

Have Faith. Where'er thy bark is driven—  
The calm's disport, the tempest's mirth—  
Know this: God rules the host of heaven,  
The inhabitants of earth.

Have Love; and not alone for one,  
But man, as man, thy brother call,  
And scatter, like the circling sun,  
Thy charities on all.

Thus engrave these lessons on thy soul—  
Hope, Faith and Love; and thou shalt find  
Strength when Life's surges cease to roll,  
Light where thou else wert blind.

#### The Burning of Columbia.

In the United States Senate, on Tuesday, Mr. Johnson read the following, and moved its reference to the Committee on Military Affairs:

WILD WOODS, MISS., April 21—  
To Hon. Reverdy Johnson:

SIR:—A few days ago I saw in the public proceedings of Congress that a petition from Benjamin Rawls, of Columbia, S. C., asking compensation for the destruction of his house by the Federal army in February, 1865, had been presented to the Senate, accompanied by a letter from Major-General Sherman. In this letter General Sherman used the following language: "They," the citizens of Columbia, "set fire to thousands of bales of cotton rolled out into the streets, and which were burning before he entered Columbia. I myself was in the city as early as nine, and I saw these fires and knew efforts had been made to extinguish them; but a high and strong wind kept them alive. I gave no orders for the burning of your city, but on the contrary, the reverse, and I believe the conflagration resulted from the great imprudence of cutting the cotton bales, where they were piled up, so that it became an impossibility to arrest the fire. I saw in your Columbia newspaper the printed order of Gen. Wade Hampton, that on the approach of the Yankee army all the cotton should thus be burned, and from what I saw myself, I have no hesitation in saying that he was the cause of the destruction of your city."

This grave charge made against me by General Sherman having been brought before the Senate of the United States, I am naturally most solicitous to vindicate myself before the same tribunal. But my State has no representative in that city. Those who should be there are debarred the right of entrance. In those halls there are none to speak for the South—none to participate in the legislation which governs her—none to impose the taxes which she is called on to pay, and none to defend her or to vindicate her sons from misrepresentation, injustice, or slander. Under these circumstances I appeal to you in the confident hope that you will use every effort to see that justice is done in this matter. I deny most emphatically that any cotton was fired in Columbia by my order. I deny that her citizens set fire to thousands of bales rolled out into the streets. I deny that any cotton was on fire when the Federal troops entered the city. And I most respectfully ask of Congress to appoint a committee charged with the duty of ascertaining and reporting all the facts connected with the destruction of Columbia, and thus fixing upon the author of that enormous crime the infamy he deserves.

I am willing to submit the case to any honest tribunal. Before any such I pledge myself to prove my positive order, by direction of Gen. Beauregard, that no cotton should be fired; that no one bale was on fire when Sherman's troops took possession of the city; and that in spite of this solemn promise, his soldiers burned it to the ground, deliberately, systematically, and atrociously. I therefore most earnestly request that Congress may take prompt and efficient measures to investigate this matter fully. Not only is this due to themselves, and the reputation of the United States army, but to justice and truth.

Trusting that you will pardon me for troubling you,  
I am, &c.,  
WADE HAMPTON.

We loop of the remarks of Mr. Sherman, which we do not consider as worth the space they would consume. Upon motion of Wilson, Mr. Johnson withdrew the petition for the reference of the above letter to the Committee on Military Affairs.

One of the editors of a New Orleans paper, soon after beginning to learn the printing business, went to court a preacher's daughter. The next time he attended the meeting, he was taken down at hearing the minister announce his text: "My daughter is grievously tormented with y devil."

#### Extremists.

We make the following extract from an article in the New Orleans Times, upon the extremists North and South. We publish it not less on account of its truth than the vigor and bitterness of its composition. These paragraphs suit us best and hence we do not publish it entire. It is a just tribute to Sumner and Stephens.

Even now, though the sad consequences of our struggle are plainly apparent, we have still our tribe of sectional extremists who learn nothing and forget nothing, and exhibit their waspish bitterness, as it were an act of high patriotism to make fools of themselves, and prejudice the interests of their friends and relatives. We have among us, indeed, types of both the Northern and Southern extremists—men of a single idea, who get astride of a hobby and ride it as witches do a broom-stick, or maniaes a phantom. When a man ties himself down to extreme opinions, it is safe to conclude that he is either an honest monomaniac or a pretentious hypocrite; as to the effect of his conduct on society, it matters very little which.

In the North some of the extreme of extreme men are to be found in Congress. Let us take for example the scholarly Sumner and the Boanerges, Stevens. The keen blade of the first, like the lance of the savage, is always pointed and always poisoned. His head is turned by the memory of a wrong, and no coal, "hissing hot from hell," ever burned with a more deadly gleam or intense vitality than does this classic ire. Pretending to Christianity, he finds a "higher law" than that of the Meek and Lowly One, who, when he was reviled, reviled not again, and who said to his followers—"Love your enemies!" There is a wicked, vengeful "method" in his madness," which shows itself like a skeleton frame beneath the thin cloak of Pharisaical religion and philanthropy which he wears for show. He would become all things unto all men, that he might humiliate the South.

His compeer and kindred spirit, the Boanerges aforesaid, is a rougher, sterner spirit, who mocks at his own gray hairs, and forgets the humiliation and charity which they should suggest. He is a forger of thunderbolts, and if money could be made by the operation he would take a contract to furnish the infernal realms with fuel. Shylock never mourned his lost ducats and jewels as he mourned his losses by a Confederate raid, and never craved the forfeit pound of flesh as he craves the confiscation of Southern property and the wholesale hanging of Southern citizens. Such men are morally and politically mad. Insane asylums should receive them.

HEAD-ACHE.—The female headaches are innumerable, but they arise principally from vexation and disappointment. They may be divided into nervous and sick headaches. The nervous is irritable, and cannot bear being spoken to; the sick is despondent or sulky, and bursts into tears at the least contradiction. When a lady cannot have her own way, a headache is the painful consequence. An unpopular visitor brought home accidentally to dinner, will produce an alarming attack of headache, and the symptoms that successively follow are, instant loss of appetite, deafness, peevishness, hysteria and finally a precipitate retreat to the bed room. The poor servants feel the effects of the headache as much as any one, and do not longer than they can help. The husband feels it too, when he is forced to leave the side of a pleasant lady friend and attend to his dutiful Maria. These headaches are very frequent about the time when you are to visit your friends or go off in the country. The milder forms will vanish upon the application of a piece of jewelry; or if the eyes are greeted with the sight of a new Balmoral, it is astonishing with what rapidity the pain disappears. A greenback bill will also effect a cure; the bigger the bill the more instantaneous the recovery.

NEVER SEEK REVENGE.—The favorite of a Sultan threw a stone at a poor beggar, who had requested alms. The injured man dared not to complain, but carefully searched for and preserved the pebble, promising himself he should find an opportunity, sooner or later, to throw it in his turn at this imperious and pitiless wretch. Some time after, he was told the favorite was disgraced, and by order of the Sultan, led through the streets on a camel, exposed to the insults of the populace. On hearing this, the beggar ran to fetch his pebble, but after a moment's reflection, cast it into a well. "I now perceive," said he, "that we ought never to seek revenge when our enemy is powerful, for then it is imprudent; nor when he is involved in calamity, for then it is imprudent; nor when he is involved in calamity, for then it is mean and cruel."

There are two stars which rise and set with man, and whose rays encircle him, viz: hope and remembrance.

#### THE FIRST CASE UNDER THE CIVIL RIGHTS BILL.—LAFAYETTE, Ind., April 11.—

A colored man named Barnes brought suit against a prominent citizen this morning to enforce a contract. The defendant, for answer, sets up that the negro came into the State in violation of the thirteenth article of the Constitution of the State of Indiana, which, under pains and penalties, prohibits negroes from coming into the State, and debars them from all rights to enforce contracts, etc.

The plaintiff demurs to the answer, maintaining that the thirteenth article is void and of no effect, because: 1. It is in contravention of the letter and spirit of the Constitution of the United States. 2. It is in direct conflict with the constitutional amendment abolishing slavery. 3. It is void under the first section of the Civil Rights Bill, which gives to all persons born in the United States full right to make and enforce contracts, any law, or ordinance, regulation, or custom to the contrary, notwithstanding.

The court sustained the demurrer, and the defendant appealed to the circuit court, which is now in session.

The case was submitted to-day, and after argument of counsel, it was taken under advisement. Judge Gest will probably render a decision to-morrow. Under the second section of the Civil Rights Bill he can only decide in favor of the negro, for the reason that an adverse decision would subject him to the penalty of one thousand dollars' fine and imprisonment.

We are glad, says the Richmond Dispatch, that the first case under this unconstitutional law arises in a State like Indiana; and we are inclined to believe that the occurrence of a few such cases in each of the Northern States would bring the people there to their senses.

LITTLE COURTESIES.—How much of meaning, of refinement, of Christianity itself, there is in those little incidental attentions and politenesses, which go a great way in making up the beauty of life.

We have known a great many people—good, warm-hearted, and generous—who have condescended to raise their hat to a lady, or offer her a glass of water, before drinking themselves. This is frequently the fault of a coarse grained nature, but, perhaps, most often the result of early education. Indeed, we always think a man's manners are the "living epistle," and read of all men," of his mother's training. Habitual politeness only can make a man a thorough gentleman—a woman a true lady. And this is most easily acquired in childhood, and in one's own household. If a boy be respectful and courteous to his sisters, he will be so to all women, so long as he lives; but if his intercourse with them be coarse, careless, abrupt, not softened and refined by a thousand nameless little attentions and graces, he will be rough, awkward—not fulfilling always the beautiful injunction of the apostle, "Be ye courteous to all men." Then, too, outward refinement influences and softens the inward character; for it is a law of our being that expression intensifies the emotions and feelings.

But this work, after all, lies with every mother in the land—in the world; and we only hope that these hints may influence some to consider it.

A GOLDEN THOUGHT.—Nature will be reported. All things are engaged in writing her history. The plant goes attended by its shadow. The rolling rock leaves its scratches on the mountain, the river its channel in the soil, and the animal its bones in the stratum; the fern and the leaf leave their modest epitaph in the soil. The falling drop makes its sculpture in sand or stone; not a footprint in the snow or along the ground but prints in characters more or less lasting a map of its march; every act of the man inscribes itself on the memories of its fellows, and its face. The air is full of sound, the sky of tokens; the ground is all memoranda and signatures, and every object is covered over with hints which speak to the intelligent.

THUS IS LIFE.—If we die to-day, the sun will shine as brightly, and the birds sing as sweetly, to-morrow. Business will not be suspended a moment, and the great mass will not bestow a single thought upon our memories. Is he dead? will be the solemn inquiry of a few, as they pass to their work. But no one will miss us except our immediate connections, and in a short time they will forget us and laugh as merrily as when we sat beside them. Thus shall we all, now active in life, pass away. Our children crowd close behind us, and they will soon be gone. In a few years not a living being can say, "I remember him." We lived in another age, and did business with those who slumber in the tomb. Thus is life. How rapidly it passes!

Reflection is a flower of the mind giving out wholesale fragrance.